2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

(*cl*). It is very little cultivated in Tierra Adentro, however, and the dry leaves are imported from the lower Paez and Tolima basins. To this product the Paez is indebted for his disgusting chewing and spitting habit, the use of which is still doubtful to me. Coca leaves are said to be a powerful reconstituent, allowing the Indians to endure long marches and great privation. But the women do not use it, and however often they may participate in these hardships, it is with the same endurance. At all events the Paez men never cease chewing and spitting. Each of them carries a supply of coca leaves in his *iisa*, and the quicklime or *kuetau* in a small gourd, both hanging at his left side. Now and then he ejects a mouthful of green saliva, making sure that there be a clean whitewashed wall near by, in order thus to decorate it. He then takes a new handful of leaves, sprinkles them with a little *kuetau*, and fills his mouth again, ceasing this everlasting process only long enough to eat, drink, and sleep.

Tobacco is known in Tierra Adentro under the name of *suci-hi*, but it is never smoked or chewed. The sugar-cane, *uusa*, is cultivated in small patches. The only textile plant observed by me is a short-leaved agave called *sasto* (Span. *sagazy*). The larger part of the district inhabited by the Paez is above the region in which grows the bamboo called *guadua*; but this beautiful grass is known to them under the name of *mom*, or *mum*. They transport canes of it from a distance for use in the construction of their lighter bridges; and at Huila, about 1,800 meters above sea-level, there was a small plantation of it, showing a primitive attempt at cultivation.

Several useful plants have been mentioned in connection with dyeing (page 318). Although in the Huila mountains there is at least one species of rubber-yielding *Sapium*, the Indians do not seem to have known of the elastic properties of its gum.

A most striking feature of the upper forest zone of the Palo valley is the wax-palm, *láime* (*Ceroxylum andicola*), which is also for the Indians an important economic plant on account of the wax which they obtain by scraping the lofty trunks (plate IX). This product they use mainly for illuminating purposes. Un-

2: Pittier de Fábrega E-4, 5 (1906) 1907
SC15 Paez SC15

314 fortunately the tree is being rapidly destroyed, either in the gathering of the wax or through clearing for cultivation.

RELIGION, CUSTOMS, SUPERSTITIONS

114 771 According to Rodriguez the Paez did not know of any religion. But this is diametrically opposed to Castillo's repeated mention of pagan rites still practised among his flock. Moreover, it is not reasonable to suppose that these Indians would have lived in close contact with the Kitiua, who were veritable sun-worshippers, without being influenced by their beliefs.

771 786 821 [787] *Itaki*, the sun, was worshipped at special shrines built on the cut-off summits (*itaki finõ*) of high mountains. At certain dates, fixed by their priests (*diçi*) in accordance with their omens, they congregated at these places and for many consecutive days gave themselves up to chicha drinking and all the lubric manifestations provoked by drunkenness. On these occasions no blood relation was respected; nor was there any limit to adultery. Later, after the missionaries had undertaken their civilizing work, the Indians secretly continued these hideous practices; indeed, it is even asserted that they have not yet given them up completely, although they may not commit the excesses that were formerly attributed to them, as such would be contrary to their present ideal standards.

535 [534] Dances played an important part in all the diversions of the Paez. They were of several kinds, varying with the occasion. Castillo mentions the *gucié-hó*, money-begging dance (baile de pedir dinero), or *iita-ho* (sea-shell dance, baile de caracol), in which two sea-shells (bocinas), the one giving a low tone (bajon destemplado) and the other the treble, were played alternately for whole nights, remembering, "(a los cristianos) la noche de la prision de Nuestro Señor Jesucristo, i á los indios, la chicha, baile i maldades que ejecutan." Other dances of which we generally have no description were *ouza-hó*, the mouse dance; *nwi-hó*, the buzzard dance; *itso-ho*, the puberty dance of females, to which allusion has already been made (page 314); *ti-hobi-ho*, the dance of the phantom reed; *tel-hobi-ho*, the dance of the long reed, or war-dance; *la-ho* the new-house dance; *hiwi-ho*,

/282 cont./

487 Páez waters upstream, continues along the river Negro, climbs over the cordillera, and reaches Tacueyó.

133 Hydrography.--From north to south in a deep and steep bed runs the great Páez, whose frothy waves rush rapidly through the vertigo of the torrents, run swiftly while tracing spirals in the frenzied force of the whirlpools, or leap, being broken into a thousand fragments by the violent shock in the numerous falls and rapids. Born of the thaws on Huila, it receives along its eighty-kilometer course the turbulent /283/ rivers Muesga (San Vicente), Moras, Kukiyú, Ullucos, and La Plata on its right bank, and the Símbola and Negro de Narváez on its left. The Páez river drains all of Tierradentro.

137 Vegetation.--In the major part of the region there no longer exist the "dense and impenetrable forests" mentioned by Carlos Cuervo Márquez. The timber and medicinal species have practically disappeared. The Cinchona genus was heavily exploited during the second half of the past century, when the quinine industry flourished and constituted one of the most vigorous lines in the national economy. The large and dense forests have been cut down systematically by the Indians and colonists to such an extent that the latter are found as far as the steep crags of the Central Cordillera and the hydrographic
● [314] valleys of the Símbola and Negro de Narváez rivers. On the ridges where virgin forest has miraculously remained intact, it has been noted that it has been entirely cut down within a week in order to make a pasture for the llamas; it is not used, not even for firewood, much less for charcoal, the techniques for which seem to be unknown. In the plains and small valleys of the streams and rivers there is a thriving vegetation which for the most part is of cultural origin, since it was planted to shade the numerous coffee plantations. Gramineae abound. On the hills and plateaus, thickets and shrubs are common, while on the steep slopes pastures present their opulent greenness in winter /the rainy season/ and their yellow-brown tones
600 in summer /the dry season/. The fields are prepared with

/334 cont./

312 water abounds during the rainy season. Then the stream beds, dry during the summer (ravines), swell disproportionately. During the summer months, the scarcity of water is still a serious problem.

313 In areas where water is scarce, there is also a scarcity of firewood, owing to the intensive deforestation. As the felling of the trees moves out from the populated centers of Tierradentro, the acquisition of this item becomes increasingly difficult. The fuel problem in Belalcázar, Cuetando, Chitoques, Valencia, [314] and Guasdualejo is becoming increasingly serious. Furthermore, [439] charcoal is neither used nor produced for trade in Tierradentro.

[312] [42] Providing firewood for feeding the hearth, as well as water, is more an activity for women and children than for men. In most of the parcialidades, firewood abounds, and ordinarily each dwelling has sufficient reserves to maintain the fire on the hearth. In cold parcialidades, such as Calderas and Lame, reviving the fire through the night is essential for protection [513] against the cold. The natives sleep around the hearth, from which comes the warmth that they need for sleeping, since they use no covering other than the clothing on their own bodies and no mattress other than a hard cowhide.

376 The abundance of water also facilitates the construction of 258 hydraulic mills, in order to utilize this motive force. They are relatively numerous.

Property

923 The lands of the native communities are protected. That is to say, they belong to the parcialidad. They are inalienable. In addition, they are exempt from taxes. This peculiarity of our legislation has fortunately permitted the preservation of the [311] Paez group and their culture. The lands contained within the parcialidades are uncultivated, usable, /335/ or in use. The uncultivated lands of the communities of Tierradentro are rapidly being colonized.

In each parcialidad there is a specific amount of land that belongs to all the members of the community. It is communal land.

TrHernández de Alba E-5,1 (no date) 1948 · SC15 Paez SC15
Moguex

with the right hand over the naked thigh. Two strands are similarly twisted together until the desired thickness is obtained.

Gourds.—Gourds are still widely used. They are picked when ripe, cleaned out, and dried. With small openings, they serve as containers for beverages and powdered lime. Some are made into bowls and others are cut up to make spoons. Today these objects are undecorated, but formerly in Timaná they were painted with a resin varnish very similar to that used in Pasto. (See p. 930.) Before the Spanish domination, gourds were also used as frames over which were stretched the prepared skin of the heads of their enemies killed in war.

Metallurgy.—The metallurgy of these Indians was the same as that practiced throughout most of Colombia. The metals were gold, copper, and an alloy of the two (tumbaga). It is recorded that the Indians "worked gold," but the processes are not described. Specimens found recently in the territory, however, show molding, casting, and hammering. Metal objects included nose ornaments, parrot-shaped breastplates, necklaces with small animal figures, and some anthropomorphic idols. Gold occurs in this territory, particularly on the upper Páez or the Suin River.

Ceramics.—These tribes made and still make coiled pottery. Modern vessel forms include large jars for storing beverages and poorly shaped, crudely decorated containers for preparing and serving food. There is no individual specialization in this task, women making pots for their own family and not for trade.

Stone and wooden artifacts.—The native Indians made stone axes of a simple design, but stonework disappeared during the time of colonization, when the Indians could obtain manufactured iron weapons and utensils such as machetes, axes, hoes, shovels, etc. The manufacture of wooden objects—weaving, cooking, and farming implements and weapons—was furthered by the use of metal tools, and now is well developed, as exemplified by the trapiche (cane mill), a true machine made of wood.

Weaving.—Weaving, little practiced before the Conquest, developed with the post-Contact need for wearing more clothes and with the introduction of sheep, whose wool was used in addition to cotton. Weaving was and is exclusively the work of women (pl. 186). They prepare fine, uniform yarn with a common spindle, which they handle as they walk along the road (pl. 187, *top*). The loom is vertical, made of two horizontal rods fastened to two uprights. The warp runs vertically with a continuous thread. The horizontal weft is pressed down with a wooden sword. They also weave hemp bands on the loom. Woolen blankets are woven in natural colors, but some sashes have bright colors made of imported wool or of home-dyed wool. For red, they use one of the Rubiaceae (*Relbunium hypocarpium*), and for

7:Hernández de Alba E-54 (no date) 1948 SC15 Paez SC15
Moguex

765 950

756 787 775 784 the fire and turns on the lights, and everyone returns to examine a layer of fine ashes placed beforehand at the door. If the ashes shows the footprints of an angel, they believe that the soul is saved, but if the footprints are those of a bird, they believe that the soul is condemned to hell. In some cases they ascertain the fate of the soul by the kind of bird prints.

WARFARE

726 The *Páez* and *Moguex* were particularly warlike. Their attacks were staged in the morning, accompanied by yells and the sound of trumpets, horns, sea shells, and drums. They were generally armed [411] with great spears or pikes, spear throwers, and slings. When fighting, they would first hurl javelins with their spear throwers, then use their slings, the missiles for which they carried in a pouch, and finally pick up their spears or pikes for man-to-man struggle. They also formed closed squadrons, men with clubs alternating with spearmen. The former would step forward to wield their clubs, and then draw back to their positions for protection. Their best defense was on high ridges, from which they rolled large stones on their enemies. They perfected these natural defenses by cutting or camouflaging paths on which they prepared ambushes. They built trenches or pitfalls, which caused the attacking Spaniards much trouble.

628 [648] [632] [764] The principal enemies of these peoples were the *Pijao* and the Spanish soldiers. The *Páez* remember the *Pijao* well, and call the stone statues in their territory "portraits of Pijaos," and the painted tombs, "houses of Pijaos." They are afraid to see the statues or visit the tombs.

727 To insult an enemy killed in war, they cut off his penis and placed it on the road.

266 Some historians ascribe cannibalism to the *Páez* and the *Moguex*, which seems to have no basis in fact. They kept trophy heads and stuffed the skins of their enemies, but did not eat their foe. There are, [175] however, numerous historical references which state that in the wars [648] against the Spaniards, the *Páez* left the bodies of dead enemies for the *Pijao* to eat, and that they cremated their own dead or dried them [764] over a slow fire, which Friar Pedro Simón (1882–92, ch. 23) mistook [114] for a means for preserving the flesh so that it could be eaten later.

As war trophies, they kept enemy heads, which they preserved with resins, and the skins of their entire bodies, which they filled with ashes 727 (Aguado, 1931, vol. 3, book 16, ch. 3). They even preserved the [314] heads of the Spaniards' horses. They carried these trophies to wars, meetings, and feasts.

?tHernández de Alba E-5,Y (no date) 1946 SC15 Paez SC15
Moguex

ESTHETIC AND RECREATIONAL ACTIVITIES

Art.—Arts included sculpture, small, cast gold idols and figures, and painting. Their best known art objects are those decorated with lacquer or resin, found in the Timaná region, and the stylized representations of beings which women still weave on cotton sashes. 532 [3/4]

Music.—These tribes formerly played on trumpets, drums, large sea shells called "fotutos," cornets, and cane flutes. These instruments were played not only to accompany dances but also when going into battle. The sea shell trumpet was used during the Colonial Period but has been abandoned. The drums are made of hollowed trunks, and the drumheads of animal skins The flutes are made of cane, and vary in length and thickness. They are capable of such variation in tonality that the musical combination is pleasant to the ear. 534

A kind of orchestra, known as a "chirimía," today consists of a large drum to beat time, a small drum to play a rhythmic roll, and flutes to carry the tune. Each community has its orchestra, but every Indian is a flute player and loves to play his instrument when traveling over the hills. The music is nearly always sad and has absorbed some of the regional Colombian popular airs. It has few variations, and changes to a solemn tone on funerals. The *Páez* love their own music so much that, instead of using the Gregorian music of the Catholic rites, they have imposed their own music on the religious ceremonies. Thus, at Mass, they play the special music used when an animal is to be killed and eaten. Other music accompanies the bursting of skyrockets and firecrackers. There is music for the Elevation, for the Creed, and for the Requiem Mass. Certain musical pieces are called simply "bambuco" (local airs), though they have some variations. 533 [177]

Native songs narrated the triumphs and feats in war, but none have been collected, and all are now forgotten. Today the Indians sing only some modern Colombian airs or religious songs. [177]

Dances.—Dances were very important to these Indians, being held for war, for religious ceremonies, for weddings, and for sexual initiation. During Colonial times, Del Castillo i Orozco reported the following dances, most of which, as their names show, apparently had not suffered any change under Spanish influence: 535

Guaya coo, a dance to ask for money.
Vito coo, a dance of the rod or stick.
Xsita coo, a dance of sea shells or of the armadillo. It was accompanied by two sea shells of different tones.
Onso coo, a dance of rats.
Imegnuei coo, a dance of the sparrow hawk.
Ech covi coo, a dance of the phantom's flutes.
Bel covi coo, a dance for great festivities.
Quimb coo, a dance of the drum.
Itsa kó, added by Pittier de Fábrega, a dance of girls' puberty.